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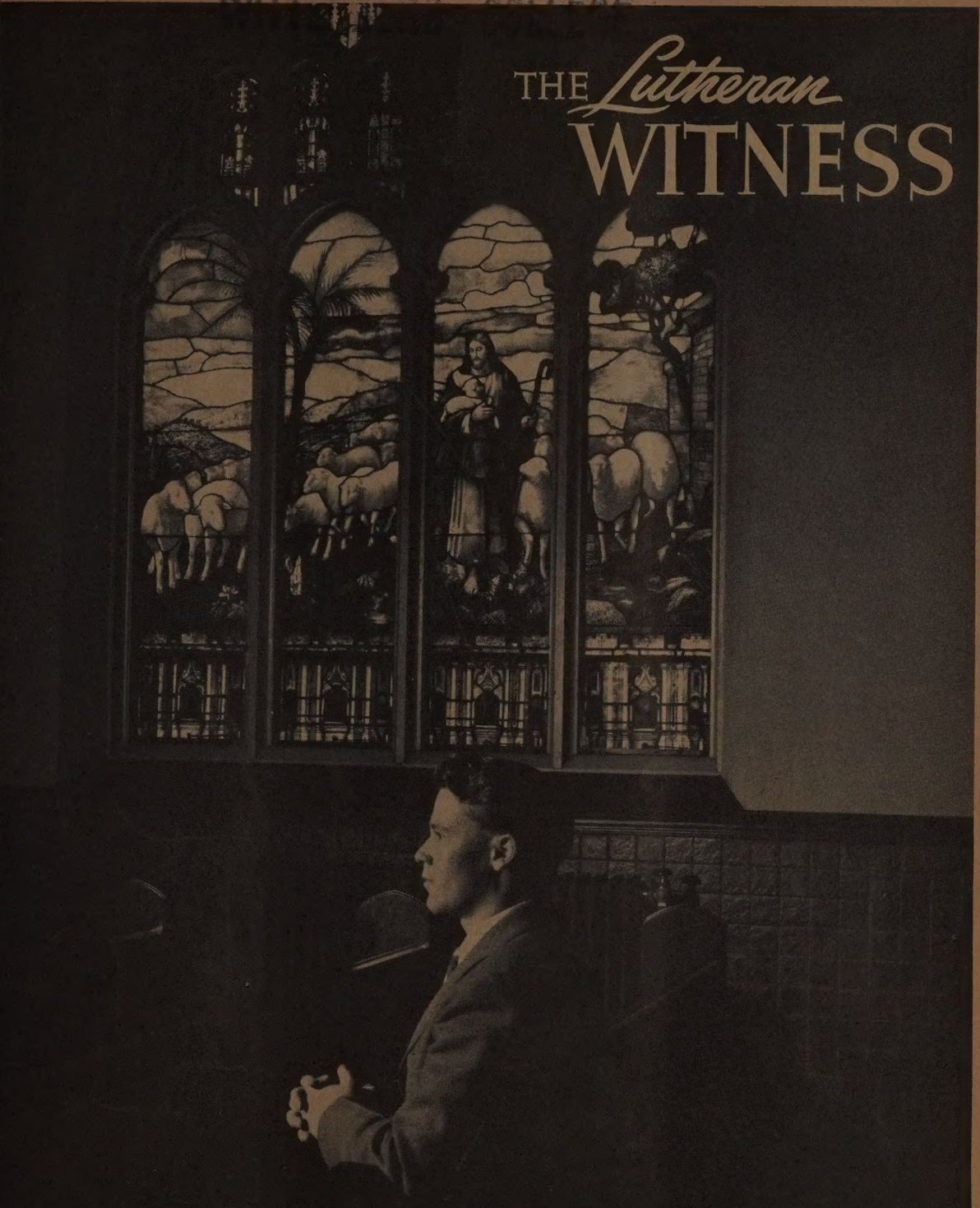
THE *Lutheran* WITNESS



April 3, 1951

HAROLD M. LAMBERT

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

GENOCIDE IN LATVIA

DEAR EDITORS:

As a former resident of Latvia, a country which is now forcibly incorporated into the Soviet Union, I most sincerely congratulate you for the excellent work done by printing in the LUTHERAN WITNESS, February 20, the article "How Illegal Is Mass Murder?" by Prof. W. F. Wolbrecht, and for discussing the same problem with an outstanding Christian attitude on your editorial page.

However, I feel obliged to note that there arise quite a number of questions to face the Christians and to perplex them.

Today there is a certain country, ruled by the Communists, in which the enormity of crimes against God and human decency and dignity is a common deed, and in which the most horrible and shuddering atrocities, mass murders, and mutilations are performed and continually enforced and practiced.

I remind you of the three once flourishing Baltic Republics: Estonia, Latvia, Lithuania. What is their fate today? Let facts speak for that.

Latvia suffered the following loss within a year under the Communist rule, 1940—1941: 34,250 people were deported, imprisoned, or killed. Adding about 30,000 missing, that totals 3.2 per cent of the whole population.

By now, in the Soviet concentration camps from the whole 15,000,000 prisoners, approximately 10 per cent are people from the small Baltic countries, or, in the other words, about 200,000 Balts have been deported there (the whole of their population being no more than 6,000,000), and I do not need to remark that the deportations are increasing continually.

Might these mass persecutions be named "genocide" even if from 6,000,000 only 1,200,000 are being tortured and mutilated? Why are these people denied the most primary and rudimentary human right — to exist?

Think of those people — fellow human beings — the families torn apart, the babies and old men and mothers being "camped out in cattle cars" (as it has been literally obtained from a secret NKVD document), and see again the graves, the corpses, broken skulls, cut-off ears, cut throats, cut-out tongues, and the cunning mutilations, one more atrocious than the other; and remind these people to hope for and believe in God and hope for and believe in justice and truth.

Concluding my letter and reviewing what I have said previously, I most sincerely hope that this newly created Act of Genocide shall firmly establish an international justice as an urgent matter of life or death for those millions of fellow Christians who are despairing, mutilated, and persecuted in the slave-labor and concentration camps.

Wheat Ridge, Colo. JANIS LIELMEZS

DRINK: LITTLE USE vs. GREAT ABUSE

DEAR EDITORS:

In the February 6 issue a lady condemned even moderate drinking of alcoholic liquor. I want to add a word in her behalf. . . . I grew up in a sectarian neighborhood in a long-time prohibition State, Iowa. I learned the viewpoint of most all of their church people. They held that the use of all intoxicating liquor is sin and the only certain way [to avoid] being a drunkard was never to take the first drink, which is true, but sounds radical to us. As I grow older, I am at a loss to see any good in even moderate drinking, but it seems as though human beings want some kind of luxury (in want of a better name). There are many other abuses and misuses; some folks eat too much; others work more or harder than is good for them; still others play too much. . . . I've read repeatedly that there is no food value or any other value in the use of alcohol even in small doses. Another thing we can all agree on is that if all the harm, misery, heartbreak, broken homes, neglected families, poverty, and other evils caused by drinking were on one side of the balance and the little good that is derived from moderate use of liquor on the other side, the balance would go down on the side of its abuse as if nothing was on the other side of the scale. . . . I am in earnest about this subject.

Norfolk, Nebr. J. W. HUELLE

BACKGROUND SKETCH OF CHINA MEDICAL MISSION

DEAR EDITORS:

The LUTHERAN WITNESS, March 6, 1951, p. 69, says of the medical mission at Enshih, Hupeh, China: "Its beginning was a clinic conducted by Miss Gertrude Simon, R. N." While Miss Simon deserves credit for the work she has done, the record is as follows:

1. In 1920, when our missionaries opened work in Enshih, [two women] were engaged to open a medical project; but unfortunately personal difficulties disrupted the plans. . . .

2. In the spring of that year the Rev. Hugo Gihring . . . began to give medical aid according to the best of his knowledge and ability. . . .

3. Shortly after this, Dr. Hu, an army doctor with General Lan T'ienwei's anti-Peking revolutionary forces, was asked to take charge of our medical work. A male army nurse named Wang assisted Dr. H Gen. Lan, in a handwriting both beauti and artistic, wrote four large Chine characters for the shield advertising t name of the "hospital"; and these we carved into a wooden sign board, whi then was finished in high-grade lacqu This shield announced to all that a "ho pital" was open for business in the L theran Mission of Enshih.

4. By the spring of 1921 the respons bility for any medical work to be done this station fell to the undersigned. . .

5. In 1923 Miss Marie Oelschlaeger, t first nurse sent to China by our Churc arrived in Enshih; multitudes of Chine received medical treatment from her. (February 13, 1931, Gen. Lo Ch'i-chiang, appreciation of medical services whi she and her staff rendered to his soldie in our clinic as well as in two temp taken over by the military for hospi purposes, gave her official recogniti through a document bearing both his pe sonal seal and his seal of office.

6. After Miss Marie Oelschlaeger a the undersigned were married in 19 Miss Simon was placed in charge of t work; and she remained in charge, w the exception of the year 1932—33, un the time where the account in the L THERAN WITNESS takes up the story.

Hooper, Nebr. ARNOLD H. GEBHARD

THE PRINTED WORD

DEAR EDITORS:

One of the really great needs in Jap is an Evangelical Lutheran press. need the equivalent of a "Der Lutheran in order to draw together the scatte Christians in this country. Isn't that way the Missouri Synod was built?

Yokosuko, Japan W. J. BIEHL, U. S. N

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

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"O Fools..."

By the REV. OSCAR FEDDER

St. Stephen's, Chicago, Ill.

of the most appealing stories of
New Testament is the story of
o disciples on the way to Em-
nd their meeting with Jesus on
rst Easter Day (Luke 24:13-35).
delight in depicting this scene.
of our most popular hymns,
with Me," is based on the
of the disciples as they thought
esus was going on.

The Verdict

a few overlook the fact that on
rst Easter Day Jesus spoke some
harsh words to those disciples.
ols, and [therefore] slow to be-
all that the Prophets have
n!" (V. 25.)

Jesus have a right to use such
ge when speaking to those men?
without saying that the perfect
Man never once made a mistake
language He used. However, it
interesting to find the justifica-
r such language in the Bible. If
rn back a few chapters in Luke,
d Jesus saying some time before
d: "Behold, we go up to Jeru-
and all things that are written
e Prophets concerning the Son
n shall be accomplished. For He
be delivered unto the Gentiles
hall be mocked and spitefully
ted and spitted on, and they
scourge Him, and shall put Him
th; and the third day He shall
gain." (Luke 18:31-33.) Could
ng be simpler, plainer? Nor is
he only time that Jesus spoke
m of the things to come. And
"they understood none of these
, and this saying was hid from
neither knew they the things
were spoken" (Luke 18:34).
read that sentence once more,
ee how the Holy Spirit heaps
pressions to impress upon us the
blindness of the disciples.

The Folly

ey understood not because of
foolishness. They were foolish
re ways than one. They were
because they had not listened
ively. Jesus had not only told
that He would be killed, but He
dded: "The third day He shall rise again." They had entirely overlooked that. What folly! Again they were foolish because they permitted their love to blind them. When Peter violently laid hands on Jesus and rebuked Him and said: "Be it far from Thee, Lord! This shall not be unto Thee!" who can doubt the love of Peter? But it was a blind love that dared to contradict the word of his Lord and therefore extremely foolish. Again they were foolish because they permitted their grief to blind them. The two Emmaus disciples were so carried away by their grief that they could see nothing else but Christ's tragic death. Even when the women came and told them that they had seen an angel at the grave with the wonderful message of Christ's resurrection, it simply meant nothing to them. Again they were foolish because they permitted prejudices and preconceived notions to blind them. When they said they trusted that He would redeem Israel, they still had thoughts of an earthly kingdom in their mind. But now it was all over, since He was dead. And what could a dead Jesus do? No wonder Jesus said, "Fools!"

Ever since Adam and Eve preferred to believe the lie of the devil rather than the truth of God, all men are born fools. And so even the regenerated Christian retains some of this foolishness in his heart. Especially in times of trouble and distress, when the emotions, such as love or grief or anger, are stirred up, the Christian will overlook, or forget, or ignore, the Word and the most gracious promises of his loving God and Savior.

"O fools!"

The Remedy

"O." This is a little word, but do not overlook it. It means so much. All the love of Jesus for His foolish disciples is in this little word "O." "O fools." And because He loved them, therefore He wanted to cure them.

"Ought not Christ to have suffered these things and to enter into His glory?" He asked. And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself. He did not give them a long talk on logic or philosophy. He did not show them the folly of letting their feelings run away with them. Neither did He show them His glory, no, not even His identity. We are expressly told that their eyes were held that they did not know Him. Nothing, no learning, no earthly sight was to interfere with the remedy, which is the Word of God. There is the remedy, the very Word which they had overheard and neglected. Jesus took them through the Old Testament and showed them that the Messiah is true God (Ps. 110:1) and also true man (Is. 9:6), born of a virgin (Is. 7:14), the Savior of the lost (Is. 53:6), the only Savior (Ps. 49:7-8), who was anointed to be our Prophet (Deut. 18:15), Priest (Ps. 110:4), and King (Psalm 2), who would humble Himself (Psalm 22) and die for sinners (Is. 53:7-10); but who also would rise again from the dead (Ps. 16:9-10) and ascend to glory (Psalm 2; 22:27ff.).

The Word of God is the remedy for the foolishness of man, for it, and it alone, does three things. The Word alone tells us of our salvation through Christ's life, death, and resurrection. The Word alone tells us of God's plan in distinction from man's plan. Man's plan, immaterial what name you give it, always is a plan of self-help: I must save myself. God's plan is a plan of substitution: Christ for us. "He died for all."

However, the Word not only tells us of God's plan, but actually offers and gives us the salvation of which it speaks. A check for one hundred dollars not only tells you about one hundred dollars, but those words on that piece of paper give you the one hundred dollars. When you read that God so loved the world that He gave His only-begotten Son, that is not merely an announcement, but a bona fide offer.

Finally, this Word overcomes all the blindness and foolishness and resistance in man and leads to faith. Man in the foolish pride of his own goodness wants nothing of a Substitute, and in the foolish pride of his intellect scoffs at God's plan of salvation. And so he resists the call of salvation. But the Word of God, the very Word at which man laughs and which he resists, that Word is the instrument whereby the Holy Ghost opens the eyes of the blind and foolish, overcomes pride, batters down resistance, and leads man in simple childlike faith to accept Jesus.

This is the remedy that Jesus used. He expounded to them the Scriptures.

The Cure

And now listen to those two disciples after Jesus had revealed Himself to them at the evening meal. Do they speak of that glorious revelation to their eyes? No indeed. "Did not our heart burn within us while He talked with us by the way and while He opened to us the Scriptures?"

Now they were no longer fools.

And you?

OUR CHURCH AND HER WORSHIP

By WALTER E. BUSZIN

Chairman, Committee on Hymnology and Liturgics

The Lutheran Church is often referred to as the singing Church. She is likewise a liturgical Church, a confessional Church, a sacramental Church, a preaching Church, a mission Church, an educational Church. She has, throughout her existence, had to withstand forces which have tried to change her character and deprive her of her rich blessings. Some strong criticism has come from within, frequently from people who honestly feel that thereby they are performing their Christian duty. Yet many, when they approach the problems of our Church's worship and art, show a lack of understanding of the real character of our Church, her traditions, her policies and practices, her heritage. They have lost the breadth and appreciation of sound values that characterized Luther's approach, and their judgment and task have become Calvinistic rather than Lutheran. Some would stress the liturgy at the expense of the sermon, others the sermon at the expense of liturgy and Sacraments; some advocate that the Church pay less attention to her educational work, her cultural heritage, and the building of her structure from within, and insist that she concentrate to a much higher degree on mission work and outward expansion.

To maintain a sense of balance within a great Church like ours is by no means easy. It is difficult for even the best-intentioned Christian individual to show appreciation and understanding for all aspects of the Church's work. Yet he cannot permit any valid function of the Church to be performed heedlessly at the expense of another; if one member of the body suffers, the entire body suffers. Let us discipline ourselves to recognize our own limitations in these considerations and remember the needs of our fellow men as well as the diversities of God's gifts to the Church and her members.

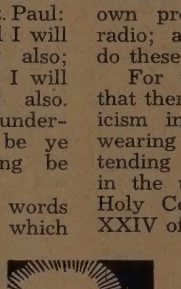
Scripture and Confessions Basic

There are a number of definite steps to be taken when discussing a matter such as worship in our Church. We must first consult our Bible, our only infallible Source of knowledge and guidance. We consult also the Confessional Writings of our Church, writings based on the Bible: the Augsburg Confession, the Smalcald Articles, the Formula of Concord, our Small and Large Catechisms. They reveal to us the special character of Lutheranism. We listen to what Martin Luther, C. F. W. Walther, Francis Pieper, and others have said, who, though not infallible, certainly were men of God, preachers and teachers who spoke the Gospel truth in love. Finally, we present the needs and problems of the Church to God in prayer and seek enlightenment through His Holy Spirit, for "the effectual fervent prayer of a righteous man availeth much" (James 5:16).

When giving thought to the problems of worship and art, we ought to bear in mind the words addressed to us by the Holy Spirit through St. Paul: "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (1 Corinthians 14).

We bear in mind, too, the words of our Formula of Concord, which definitely has the peace of the Church in mind:

"We believe, teach, and confess also that no Church should condemn another because one has less or more external ceremonies not commanded by God than the other, if otherwise there is agreement among them in doctrine and in all its articles, as also in the right use of the holy Sacraments. . . . Disagreement in fasting does not destroy agreement in faith." [1]



Likewise, Luther wrote in 1523 in the *Formula of Mass and Communion for the Church at Wittenberg:*

". . . even if different people make use of different rites, let no one either judge or despise the other; but let each one abound in his own opinion, and let them understand and know even if they do differently; and let each one's rite be agreeable to the other, lest diverse opinions and sects yield diverse uses, just as happened in the Roman Church. For external rites, even if we are not able to do without them — just as we cannot do without food and drink — neverthe do not commend us to God, jus food does not commend us to But faith and love commend us to Wherefore let this word of Paul go here: The Kingdom of God is not and drink, but righteousness, p and joy in the Holy Spirit. Thu rite is the Kingdom of God, but within you." [2]

What of the "Liturgical Trend"

The liturgical revival taking today is by no means confined to Lutheran Church; it is a widesp reaction against the two extre excessive ritualism and austere renness. Therefore, although it pens that certain individuals ma too far, the liturgical movement w our Church is definitely not intere in liturgical extremes. Nor is it t interpreted as a return to Rome. tragedy would be due only to i ference to the Bible's theology doctrine.

There are those who claim that services should not be liturgical cause Christ conducted no litur services. But Christ did not m own property, or preach over radio; are we thereby forbidde do these things?

For the sake of those who that there is a trend to Roman Ca icism in liturgical practices, in wearing of surplice and stole, in tending Holy Communion weekl in the use of the word "Mass" Holy Communion, we quote A XXIV of the Apology of the Augs Confession, to which w good Lutherans subscrib

". . . we do not abolis Mass, but religiously m tain and defend it. among us masses are brated every Lord's Da on the other festivals which the Sacrament i fered to those who wis use it, after they have examined and absolved. the usual public cerem are observed, the seri lessons, of prayers, vestm and other like things." [3]

Concerning vestments, Luthe marked in his *Formula of the* "But we think about these as w about other uses; we permit the be used without restraint, onl pomp and the excess of splend absent." [4]

The liturgical service, too, wa held by Luther, who writes i famous treatise *Concerning the O ing of Divine Worship in the Co gation:*

1 *Triglotta*, p. 831.

2 *Luther's Works*, Holman Editio pp. 92 and 93.

3 *Triglotta*, p. 383.

4 Holman Ed., VI, p. 93.

e liturgy now in use every- like the preaching office, has Christian origin. But just as eaching office has been debased npaired by spiritual tyrants, so e liturgy has been corrupted by pocrites. Now, as we do not the preaching office on this t, but desire to restore it again right and proper place, s not our intention to inue the liturgy, but ore it again to proper rrect usage." [5]

might add that the and German Masses ed by Luther contained its from the Roman which today our Order Holy Communion does ntain. If anyone ever reason to shy away Rome and her practices of wor- t was Martin Luther. Yet he d to reject the entire liturgical usical heritage of the Middle as a work of the devil, as did , Zwingli, and their Reformed nts. Luther himself wrote , such as the chant setting of ords of Institution, which is still n many of our Missouri Synod gations. We cannot therefore chanting because it is "Roman ic" any more than we can object use of kneelers because they to be a piece of furniture, like fonts, and stained-glass win- used also in Roman Catholic nes.

ividual taste often gives rise to ings about our Church's worship es. To those who have missed "favorite" tunes from the editions of the *Hymnal* let it inted out that when a Church hes a hymnal, it must consider nly the popularity of a hymn, lso what contribution it will toward a wholesome atmosphere rship in the service. An inferior tune is as much out of place as church decorations, vulgar lan- , or irreverent behavior. Let *all* be done decently and in order. 14:40.

ion of the Gospel and the Arts

ere are those who feel that Lu- vas wrong when he claimed that preaches the Gospel through . "Surely," they say, "no one knows what the Gospel is will that its message can be imparted gh music." Usually when Luther of sacred music, he referred to hant, to hymns, and to sacred l music. On the other hand, in fter Luther's day the *Magnificat*, *e Deum*, and hymn stanzas were played by organists without a nd the instrumental performance

olman Ed., VI, p. 60.

put on the same plane as the sung text. For the 150th Psalm tells us to praise the Lord in His sanctuary with the trumpet, the psaltery and harp, the timbrel and dance, with stringed instruments, organs, and cymbals; not once does this Psalm mention that words must be employed. We are aware of certain dangers involved, but it is not for us to restrict the work of the Holy Spirit with our limited rationalizations. A hymn tune can well suggest a text, though the text is not used at the time.

In the same category belong the doubts of those who wonder about the use of art for the preaching of the Gospel. They warn against attributing any spiritual powers to paintings of religious subjects. Yet, can we restrict the work of the Holy Spirit thus? The Holy Spirit has brought many a sinner to repentance through a picture or a symbol which, it is true, brought to mind some warning or comforting words of Holy Writ. That is precisely why we use church music and church art; they touch the heart and are effective auxiliaries to the read and spoken Word of God, the Gospel. Why belittle the arts as media of worship in one breath and in the next ask in the General Prayer that the Lord "cause all useful arts to flourish among us?" (*Lutheran Hymnal*, p. 13). That is like saying or chanting in the Order of Vespers, "Let my prayers be set forth before Thee as incense," and then denouncing the actual use of incense in the worship service.

We conclude that it is fully in keeping with Scripture and the Confessional Writings of our Church to perpetuate our liturgical traditions as well as good church art and church music. The use of our great heritage is encouraged for the sake of instructing, indoctrinating, and unifying people in wholesome and edifying worship practices. We are warned by the Confessions against any practice which would promote the idea of trying to earn salvation. In order to avoid misunderstanding, it is necessary that the Church take care to instruct her people in the purpose and message of her liturgy and art. Where there is lack of understanding, there we invariably find resentment, antipathy, friction, dissension, and lack of use and appreciation.

But, in addition to understanding, we need love; the liturgical freedom that is ours should always be associated with Christian love. "The preacher," says Luther, "must be watchful and admonish the people and instruct them diligently so that they do not accept such common uses as required commands, but that . . . it is only done . . . in order that they may be edified thereby and preserved in orderly practice. . . . For since ceremonies or usages are not a necessity, as far as conscience or salvation is concerned, and yet are useful and necessary to govern the people outwardly, one should not force them further than this or permit them to be established further than that they serve to maintain unity and peace among the people. *For faith makes peace and unity between God and men.*" [6]

6 Holman Ed. (*Exhortation to the Christians in Livonia Concerning Public Worship and Unity*), VI, p. 148.

"Go, Tell His Disciples and Peter"

(Mark 16:7)

"Go, tell His disciples and Peter
That Jesus arose from the dead,
Tell all, but be sure to tell Peter
That He has returned, as He said."

The angel spoke thus Easter morning
To those who had come to the Tomb;
For Peter, who thrice had denied Him,
Repentant, now sat in deep gloom.

Yes, Peter, restored and forgiven,
Shall be His disciple again;
For God shows compassion and mercy
To sorrowing children of men.

Go, tell His disciples who love Him
That Jesus arose Easter Day,
But also tell all of the "Peters"
Who from Him have drifted away.

Tell those who were once His disciples
He asks only: "Lovest thou Me?"
And though they, like Peter, denied Him,
Their Savior again He will be.

GERTRUDE E. WARTCHOW

No Time for Him?

What! No time for Him today?
For Him who traveled all the way
From that solemn Upper Room
To the Garden's stony tomb.

See Him in Gethsemane,
Where great drops of agony
From His brow fall, one by one,
As He prays, "Thy will be done."

Follow Him to Pilate's hall —
Thence to Calvary's bitter gall.
See Him suffer hell's own pangs
While upon the Cross He hangs.

Hear His words — do they decry
Those who led Him there to die?
He prays for those who hate Him most
As He renders up the ghost.

Well I know He willingly
Lived and died — and all for me.
How then can I ever say,
"I've no time for Him today!"

LOUISE E. SCHILLINGER

1 **Messiah** Congregation, **Emporia, Kans.**, the Rev. Walter W. Stoeppelwerth, pastor, dedicated its new church on August 27, 1950. The nave of the 26×104 foot limestone structure seats 240, a chapel 40, and the balcony 30. Furnishings are red oak; altar, pulpit, and lectern are of Silverdale limestone. The 30×30 foot wing contains chapel, sacristy, study, and library on the first floor; two class or meeting rooms on the second. Furnished, the cost was $70,000.

2 In **Washington, D. C., Bethlehem** Church, the Rev. Edgar C. Rakow, pastor, was dedicated on October 1. The modified Gothic $64,000 structure measures 70×28 feet, seats 200. The church is of brick and cinderblock construction, with slate roof and oak furnishings. In the basement are provided Sunday school, social and kitchen facilities.

3 Quarters for **St. John's** educational and social programs are provided in the building dedicated October 15 at **Farmers Retreat, Ind.** The morning rites were conducted by the pastor, the Rev. R. C. Schulz. At an afternoon civic service the Hon. Henry F. Schricker, Governor of Indiana, spoke. Much of the $90,000 cost was donated in labor. The two-story stone, brick, concrete, and cinderblock building measures 80×108 without the bowling alley extension; it contains meeting rooms, two classrooms, library, gym, office, and kitchen.

4 **Zion** Congregation, **Shickley, Nebr.**, built its new educational unit and parish hall with donated labor and on a pay-as-you-go basis. The 60×30 foot semibasement structure, dedicated October 22, contains an auditorium with stage, a kitchen, and an upstairs classroom. The Rev. Laurence E. Wachholz is pastor.

New Landmarks

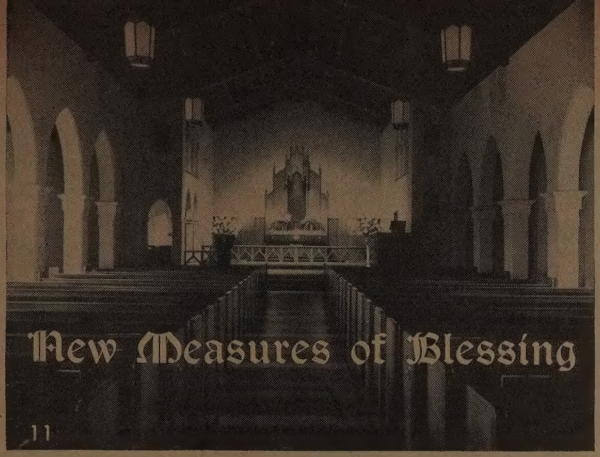
5 October 22 was dedication Sun for the new **Immanuel** Luthe Church, **Roswell, N. Mex.** Since the congregation had worshiped basement church on the site. $45,000 cost includes furnishings. Rev. Alvin J. Starke has served congregation since 1948.

6 On a lot donated by the Du P Company a $57,000 church built by **Trinity** Congregation, **Car Point, N. J.**, and dedicated Nove ber 19. The 52×20 foot antique b building has an open trusswork ce inside and is furnished in oak. A S day school wing of like size seats in addition to the nave capacity of The Rev. A. F. Ledebuhr is pasto the 11-year-old mission congregat now in its first church home.

7 Another "first" church is that **St. Paul's** Congregation, **Ru N. Dak.**, dedicated November A 26×40 foot Methodist church bu ing was bought at Silva, N. Dak., $2,000, moved to Rugby, remode and set upon a newly constru basement for an additional $2, Most of the work was donated by 40 communicants. The church is ser by pastors from Willow City, N. D now by the Rev. Martin Wenzel

8 After seven years of build **St. John's** Congregation, **Oa N. Dak.**, was privileged to dedicat debt-free $75,000 church build Five to six thousand hours of w were donated. The Rev. Allen Schu heiss is pastor for the 210 comm nicants.

9 Until dedication on December of **Our Redeemer** Church, **Wau tosa, Wis.**, the members had worshi since 1932 in their chapel-sc building. The new Lannon s structure in 15th-century Go architecture is marked by a tall s and accommodates 282 worship In the chancel a three-lancet win of imported antique glass rises a the reredos and the green Its marble altar table. Church and b



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t are wired with a public-address em. The Rev. G. R. Brueggemann astor.

A cinderblock, brick-faced church was dedicated on December 10 **St. Paul's, Julesburg, Colo.**, the . A. O. Popp, pastor. Donated r kept the cost of the 30×94 foot ding at $40,000. Furnished in light- oak, the church seats 250.

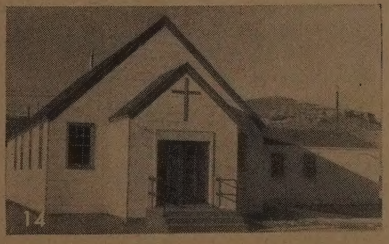
The Norman-Gothic church, parish hall, and school unit were ted by **First Evangelical Lutheran** gregation, **Burbank, Calif.**, for 000 by means of volunteer labor. llacement value of the 42×91 stucco ding, which seats 425 plus 80 over-, is $160,000. Provisions have been e for three classrooms in addition he one now completed. A series n art-glass windows depicting the of Christ are planned for the nave. Rev. Clifford Voge is pastor; dedi- on, December 10.

The $157,000 house of worship dedicated by **Redeemer** Congre- on, **New York City**, on Decem- 17, is of colonial architecture. ing capacity of the 96×34 foot cture is 300. All the usual Sunday ol, social, meeting, and office facil- are located in the undercroft and ast and west wings. Outstanding he interior is a large figure of ist as King, hanging against the al curtain. The pastor is the Rev. . Haupt.

13 At **Willows, Calif., First Lutheran** Congregation dedicated its chapel and parish hall January 21. The 80×28 foot building will seat 200 and provide room for Sunday school, nursery, kitchen, and pastor's study. The congregation, organized in April, 1950, is served by the Rev. A. F. Volmer.

14 **Trinity, Rock Springs, Wyo.**, also dedicated its first church building February 4. The white frame building has an open-truss ceiling in the nave, includes a pastor's study, social hall, and kitchen. The Rev. Wm. E. Fischer is pastor of the 10-year-old congregation.

15 After almost forty years of worshiping in a combination church-school building, **St. Peter's, Bach, Mich.**, dedicated a new church on January 21. Donated labor and material kept the cash cost to $52,000. The 86×34 foot red-brick building seats 280 in nave and balcony. A stained-glass window depicting Gethsemane lights the chancel. The church is equipped with basement, oil heat, Wurlitzer organ, and amplified tower chimes. The Rev. E. W. Scheck is pastor for the 240 communicants.



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"The Mistake of Inviting Someone to Church"

One of the greatest mistakes you can make is to invite someone to come to church with you. Now, understand that correctly. That can be a very serious mistake . . . if you invite someone to attend church . . . *and go no further than that.* It can become very simple after a while to invite someone to attend your church with you. That doesn't always take too much courage.

Many people will agree that it's "nice" to attend church services once in a while, regardless of what they believe. You might just as well invite them to go bowling or to a movie . . . they consider all of those things "fine old American customs." They admit the "psychological and therapeutic value" of attending a church service.

But tell that person that both of you should go to church together to have your sins forgiven in the general confession in the beginning of the service. Tell him that the church is not a haven for saints, but a hospital for sinners. Tell him that not attending church consistently is despising God's Word and is a heinous sin and merits God's just punishment. Tell him those things . . . in the proper way . . . and you've said something! Then you have a fine opportunity for the discussion (*never* an argument) of religious truths and Biblical facts. And you'll have a marvelous chance to witness to that person and tell him "What Jesus Means to Me!"

So, search your soul, and see how often you've evaded true Christian testimony by just "inviting to church." Think of your acquaintances, and see how many times you've extended an invitation to someone to come to your church . . . that person has given some "logical" excuse, and you've breathed a sigh of relief to yourself and said: "Well, that's over. I tried, anyway." That was *not* Christian testimony. Rather you should carry out the challenge of Scripture: "But sanctify the Lord" (1 Peter 3:15). — Rev. Donald Deffner, Berkeley, Calif.

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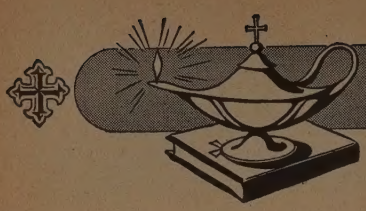
"Few Edifices can preach the word of Holy Scripture with sermons of stone as do the majestic arches of Concordia Seminary." — *Kiwanis Magazine*, February, 1951, p. 26.



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9**

The Church Our Guide in Worship

The Church worships her Lord; it is her very nature to do so. The Church is the total number of all believers in Christ Jesus here on earth and of all the saints above. Each member of the Church is a disciple of Jesus Christ; collectively, the disciples are the Church. The saints above need not be reminded that they should worship the Lord. As they fall down before Him who sits upon the throne in heaven, the four and twenty elders declare: "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:11). The angels set the example. John beheld and heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, "Worthy is the Lamb, that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing" (Rev. 5:12). The saints here below, however, need encouragement to worship the Lord. Therefore the Psalmist exhorts: "Oh, come, let us worship and bow down; let us kneel before the Lord, our Maker" (Ps. 95:6), and again: "Oh, worship the Lord in the beauty of holiness; fear before Him, all the earth" (Ps. 96:9). The congregation of disciples in Jerusalem have set the pattern for all times: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). But because there are those who do not see the value of doing what those disciples did, the writer to the Hebrews exhorts: "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:24-25).

The Church is concerned about this exhorting one another, particularly also in that beautiful manner which Paul suggests to the Colossians: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Could there be a better season of the church year to practice that than in the month of April on Jubilate, Cantate, and Rogate Sundays, when Christians are exhorted to rejoice, to sing, and to pray? Accordingly, *Parish Activities* suggests for the aim of the month: To teach the essentials of Christian worship in all classes, groups, organizations; to develop greater appreciation and use of the public worship services of the parish, and the heritage of worship we have in our Church; and to strengthen the devotional life of every parishioner with specific guidance for listening to God (Bible reading) and talking with God (prayer). *Parish Activities* correctly emphasizes both kinds of worship—public and private. While it is important that the Lord's disciples do not forsake the assembling of themselves together, it is equally important that they enable God to speak to them in their private Bible reading at home, and that they there speak to Him in prayer. Luke commends the Jews at Berea, who "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind and searched the Scriptures daily whether those things were so" (Acts 17:11). The Church is dully conscious of the fact that her strength is no greater than the measure of the faith and love of her members. As their faith takes hold of God, His strength becomes theirs, and with it they can remove mountains. But with their faith will also come an increase of love, which will make the worship of God a heavenly experience and will fill their hearts with an irresistible impulse to share that experience with others.

The Family Worship Hour

This is a Christ-centered program for the homes of the world, offering them the glory and the joy of fellowship with God, our heavenly Father, for every time of need or trial. Without mentioning any Church or identifying the speaker, it brings the blessings of God's saving Word to those in the United States and Canada who tune in on one of the 73 stations which broadcast it regularly or on one of the seven which use it occasionally as a "filler." It now has a potential of over six million homes which it may enter daily or weekly. In the St. Louis area it is carried by our own Station KFUO. Printed copies of the devotions may be received by addressing: The Family Worship Hour, 77 West Washington St., Room 1716, Chicago 2, Ill. Pastor Theodore D. Martens, Executive Secretary, writes: "It is encouraging here at headquarters of the Family Worship Hour to note that so many of our members are deeply concerned about the salvation of loved ones and friends. We say this because during the past weeks we have received more than the usual number of requests for printed copies of devotions. Members [of the organization sponsoring these devotions] tell us they like to read them again and again for their own edification and also to send them to their friends." Here we have another channel of communication by which Jesus, the Good Shepherd, speaks to His flock and whereby He may bring others to it, so that there shall be one fold and one Shepherd (John 10).

Vacation Bible School

The Western District Committee on Christian Education reminds the Boards of Education that the time to plan a Vacation Bible School for next summer is now. Mr. L. Dierker, Secretary of Education, in the March issue of the *District Education Bulletin*, reminds them of the fact that the Vacation Bible School has become part and parcel of The Lutheran Church—Missouri Synod. He states that last year 275,000 copies of the V. B. S. *Workbooks* were sold by Concordia Publishing House. Thousands upon thousands

ldren were taught some of the things which Jesus would e them "to observe." Copies of an Information Bulletin he Vacation Bible School may be had free from Synod's rd for Parish Education. This bulletin contains infor- ion on such topics as "Organization," "Obtaining Teach- ' "Daily Program," and various other helpful suggestions romotion and administration. The *District Education letin* lifts out two of the aims, namely: "To teach the istian fundamentals, sin and grace, with a view to ving faith in Christ, holy living, Christian service, and nal salvation of the individual" and "to exert a whole- e influence on the home, the congregation, and the munity." The following advantages are listed: "The ation Bible School can practically double the amount of time given to religious education by congregations ing only the Sunday school," and "it trains the children he constructive use of leisure time." The *Bulletin* also inds its readers that the missionary potentialities must be overlooked.

ages of Religious Workers Not Frozen

In view of the still rising cost of living, the following vs release will be of interest to our congregations:

"Religious, educational, and charitable institutions ich are tax-exempt under federal law will be exempted m the present nation-wide 'wage freeze,' the Wage bilization Board ruled.

"The exemption means that religious groups can raise salaries of their ministers, parish workers, and other ployees, without consulting the Wage Stabilization Board approval" (*Religious News Service,* Feb. 21, 1951).

According to this ruling of the Wage Stabilization ard, the Government will not interfere with the Church's nuneration of its servants. Paul says: "Even so hath e Lord ordained that they which preach the Gospel ould live of the Gospel" (1 Cor. 9:14), and again: "Let n that is taught in the Word communicate unto him that icheth in all good things. Be not deceived; God is not ocked; for whatsoever a man soweth, that shall he also ap" (Gal. 6:6-7). The Board's ruling makes it possible Christians to live up to Paul's instructions by purely ngregational action.

eceptive Religious Advertising

Most of our readers may be familiar with the Roman tholic newspaper propaganda sponsored by the Knights Columbus' Religious Information Bureau, whose head- iarters are in St. Louis, Mo. Recently one such item, But How Can EDUCATED People Be Catholics?" came our attention in the Sunday paper. First it pointed out at "some 'intellectuals' reject the Catholic belief in Christ," d then declared that "it is ridiculous, of course, to sug- st that the Catholic religion is the religion of the ignorant." his latter assertion is supported by pointing to the fact at we have an authentic revelation of the real Jesus in e Four Gospels. In reply the unbelievers counter with e argument: "But you are assuming that the Four Gospels e an authentic recording of the life and teaching of sus Christ. We refuse to believe this." In the concluding ragraph the writer maintains that the "intellectuals" are ything but intellectual in their position, since "there is ore abundant proof of the genuineness of the Gospels than in the case of other historical records accepted without question by scholars."

The argument which the Religious Information Bureau wants to put across seems to run something like this: "The Gospels are the authentic record of the life and teaching of Christ, and therefore educated people would do well to become Roman Catholics." Or, we may put it in another way: "The Gospels are true; therefore the teaching of the Roman Catholic Church must likewise be true."

This seems to us extremely fallacious argumentation. Any "intellectual" who will take the trouble to read the Gospels will hardly be able to reach the conclusion that Roman Catholic doctrine represents nothing but Gospel truth. Let him refer to Matt. 26:27 in the account of the institution of the Lord's Supper. Jesus said: "Drink ye all of it." All the disciples were to partake of the cup. The Roman Catholic Church on its own authority has arbitrarily altered the Lord's own direction and withholds the cup from the laity. In John 18:26 Jesus publicly declared before Pilate: "My kingdom is not of this world," but the Pope, the self-styled vicar of Christ, lays claim to worldly rule, in fact, to supremacy over all other worldly rulers.

We are afraid that "intellectuals" will not be much impressed with the Religious Information Bureau's arguments. Moreover, ought it not be beneath the dignity of a church body to indulge in deceptive advertising which is evidently intended to mislead the unwary, intellectual or otherwise?

Synodogram

A brand-new word, not yet in the dictionary! But it is descriptive. The syllable "gram," says Webster, is a combining form denoting something drawn or written. *Synodogram,* then, is a message transmitted by Synod's Department of Stewardship, Missionary Education, and Promotion for immediate release to our people. Like the word "telegram," it denotes speed.

Here are a few items of news, flashed under date of March 1, which our people certainly would want to know as fast as possible: "The Rev. H. A. Mayer, Assistant Secretary of Missions, is exploring the prospects of a new mission field in Venezuela. . . . Our Spanish congregation in Mexico City has a Christian day school of 193 pupils. . . . In Hong Kong 130 are being prepared for Baptism. . . . Five new American missionaries and a medical doctor were recently called for Nigeria. . . . Our Christians gave $615,347.47 more toward Synod's mission budget in 1950 than in the previous year. . . . Forty pastors are enrolled in our St. Louis Seminary's correspondence course on evangelism. . . . Our seminary and youth center at Tokyo will be dedicated next month [April]." . . . And other items, equally thrilling.

There are also a few "wanted's!" — seven to be exact. Here are the first and the last: "[Wanted] responses to the request of the Board for Higher Education for advice on the proper location of the proposed senior college. . . . Congregations doing something about the large number of unchurched people in small towns and rural areas." The five between these two are just as important. At the foot of the page we read: "Use *Synodograms* to good effect in your voters' meetings." Why so modest? How about meetings of the ladies' aid, the Walther League, or wherever else our people are awaiting the latest flashes of Kingdom news?

News

WORLD

American Relief for Korea, headed by Douglas Fairbanks, Jr., has three churchmen as vice-chairmen. Among the vice-chairmen is Dr. Franklin C. Fry, president of the United Lutheran Church. ARK has been organized to co-ordinate all voluntary relief activities by religious and lay organizations. The organization was accomplished under auspices of a U. S. State Department committee, of which Chas. P. Taft is chairman. ARK will launch an immediate nation-wide drive for clothing for more than 3,000,000 Korean refugees. Lutheran World Relief is among the religious organizations which have become members of ARK.

Complications resulting from the Internal Security Act of 1950 (the McCarran Act) are still plaguing the House and Senate Judiciary Committees. Bills have been introduced in both House and Senate to clarify the intent of the act, which excludes from the U. S. anyone formerly affiliated with a totalitarian group. Exclusion, under the new bills, will apply only to those who had "voluntary" affiliation with totalitarian regimes. Not to be excluded are those who had "nominal" affiliation. This term applies to those who were connected with Nazi or Fascist groups at ages under 14 years, who were forced by law to do so or who had to for the purpose of obtaining work, food, or other essentials. All Communist affiliates are still excluded, no matter how "nominal." The National Lutheran Council and other church groups have pointed out complications of this provision, since all Estonians and Latvians were under Communist domination and were forced into nominal relationships under pain of death or deportation to Siberia. The NLC DP program involves many such refugees as well as many Germans who fled Nazi rule and for a time had to submit to Communist domination in other countries.

Weekday religious education has fully recovered from the setback dealt it two years ago by the McCollum decision of the U. S. Supreme Court, Dr. Erwin L. Shaver, Chicago, told the National Council of Churches' Division of Christian Education recently. Many of the communities which abandoned weekday religious education in the confusion following the decision now have restored their programs. Christian citizens, he urged, will have to "lift their sights" far above their usual contributions of time, effort, and money in order to meet the expenses of Christian education.

CHURCH

An Italian priest has been suspended from office for organizing a group of priests and laymen in a study program to interpret the Gospel. The group was disapproved by the superiors of Father Francesco Massetti. His parish is located in a province of Italy where Protestant influence is reported to be growing steadily stronger.

Dr. John Howard Melish lost his two-year fight against removal from his Brooklyn, N. Y., Episcopal church when the U. S. Supreme Court refused to review an injunction for his dismissal issued and confirmed by the New York State Courts. Members of the parish have been supporting his appeal on the grounds that the State Courts had no right to act to enforce an ecclesiastical decision. A petition by 2,500 U. S. clergymen in Melish's behalf was refused by the Supreme Court.

Grace Lutheran Church, Tulsa, Okla., the Rev. C. W. Knippa, pastor. was one of the victims of a wave of vandalism that has struck Oklahoma churches. Estimated damage at Grace was $2,000. Fires caused $30,000 and $100,000 loss in two Enid churches.

Letters from beyond the Oder-Neisse line report that among Evangelical Germans living under Polish administration there is active church life left only in the districts of Silesia. There two German pastors and 46 "lecturers" of various occupations are working, among them eleven deaconesses. The letters speak of divine services where more than 1,500 Evangelical Germans flock together from great distances and of Communion services with 400 communicants. The remnant German community of Breslau has to put up with a small room in a parish house, forcing many participants to stand in the stairway, courtyard, or road. (EPD.)

A Mormon temple slightly larger than the famed Salt Lake City, Utah, one, has been begun in Los Angeles. The $2,000,000 structure and $200,00 chapel will serve 100,000 Mormons i the area and will seat 2,600 in it assembly hall.

LUTHERANS

Contributions of Evangelical Lu theran Church members amounted t 11.6 per cent over budget requirement in 1950, Dr. A. J. Bergsaker, steward ship secretary, has reported. $2,089,85 were received for the work of th ELC, An additional million and on half dollars was given for extra budgetary purposes, including relie and educational institutions.

Ten Lutheran groups are now con ducting missions in Japan compare with two before World War II. 108 Lu theran missionaries from the U. S and Scandinavia are covering the tota area from Hokkaido on the north t Kyushu on the south. The variou bodies co-operate in an informal con ference which has met three times an whose chief aim is co-ordination i publishing Lutheran literature. On group is making a new Japanese trans lation of Luther's Small Catechism another is compiling a textbook o Bible history.

Calvin Gum of the True Light Chi nese Lutheran Church and George Lee a Yale theological student, led thirt Chinese-American Christian leaders i a conference to plan the eighth annua Chinese Christian Youth Summer Con ference. The main speaker, the Rev Louis T. Buchheimer of True Ligh Church, presented to the youth grou a ten-point program by which they a Chinese Americans and Christians ma make more extensive contributions t defense and civic activities. The sum mer conference program, scheduled fo June 16 to 23 at Downingtown, Pa includes Bible and Church history a well as a study of Chinese culture.

A unified New Guinea Lutheran Mission has been provided for in a constitution just drafted by represen tatives of four Lutheran bodies fro three nations now doing work in New Guinea. The participants are th Neuendettelsau Mission Society o Germany, the United Evangelical Lu theran Church of Australia, the Amer ican Lutheran Church, and the Com mission on Younger Churches an Orphaned Missions of the Nationa Lutheran Council. Approval of th constitution by the four bodies woul be a major step toward establishmen of a single native Church in an are where Lutheran baptized membershi has reached 106,195. . . . In anothe area, the Central Highlands, the three year-old Missouri Synod mission num bers about 1,690 souls.

Chaplain E. C. Manns Visits Veteran Glen Shoemaker, Long Beach V. A. Hospital, California

Chaplain Gives Comfort at Death and Bereavement

The Hospital Chaplain Leads a Veteran into Renewed Spiritual Life

Service to Those Who Have Served

By CHAPLAIN EDWARD J. KROENCKE

Field Supervisor, Office of Director, VA Chaplaincy Service, Washington, D. C.

152 Veterans Administration Hospitals throughout the United States re than 105,000 veteran patients are ng given medical service of the hest order by a grateful nation. ree types of Veterans Administran Hospitals serve the physical and ntal needs of our veterans: tuberlosis, neuropsychiatric, and general edical and surgical hospitals. The A also provides for men and women o, though they need only minimum edical care, live in domiciliary aters. These are often called "Old ldiers' Homes" and are "home" to re than 17,000 veterans.

And this is a growing business. The rticipated maximum number of pants from veterans of World War I s not yet been reached, while the aximum from World War II, it is timated, will not be met until 1975.

A National Tradition

However, our country seeks to rve our veteran patients not only ysically and mentally, but spiritually well. The practice of employing aplains in the VA began in 1865—66 the National Home for Disabled olunteer Soldiers. During the closing eriod of World War II religious organations representing the predominant ith and denominational groups petioned the Administrator of Veterans ffairs to establish the chaplaincy in e VA on a national basis.

In 1945 a Director of the Chaplaincy ervice was made responsible for the rocurement and placement of chapins in VA hospitals, whether on a ll-time or part-time basis. In hositals or homes of 200 beds or more, ll-time chaplains are assigned with s many additional part-time chaplains s needed. In hospitals of less than 00 beds, chaplains are assigned on a art-time basis.

VA chaplains are not in the miliary service, but are Civil Service ppointees who must fulfill certain requirements in education and experience and be officially endorsed by their denomination. National quotas are considered in the appointment of clergymen from all faith groups. The predominance of any local Protestant groups influences the denominational choice for the individual hospital. Today there are 252 full-time and 252 part-time chaplains serving the religious needs of the veteran. In one typical month they conducted 4,462 chapel services, attended by 214,719; 2,577 group or ward services, attended by 58,030; and made 292,389 individual pastoral ward visits. Twenty-six full-time and fifteen part-time chaplains are Lutherans, of whom eight full-time and seven part-time chaplains are pastors of The Lutheran Church — Missouri Synod.

Synod's VA Chaplains

Our Synod is represented by chaplains in fifteen hospitals. They receive materials from, and are responsible to, our Armed Services Commission. But in every VA hospital we find a number of Lutheran patients. To care for their spiritual needs, the Commission has appointed a "contact pastor" for each hospital who is the pastor of one of our local churches, charged with the duty of visiting the Lutheran men and women of our Synod who come to these hospitals. Our pastors send the names of their parishioners who are Veterans Administration patients to the Armed Services Commission, who in turn send the name to the Lutheran chaplain or the contact pastor of the hospital in which the parishioner is a patient.

Our chaplains have given a splendid account of their ministry. In daily, consecrated, quiet service they go from bed to bed and patient to patient, counseling, administering the Sacraments, bringing the deep and abiding comfort of the Cross of Christ. They conduct services in chapels and in wards, preaching the Word at every opportunity.

The VA chaplain is a missionary and a specialist in his profession. His time is spent in dealing with a great variety of individuals in an abnormal environment, away from their homes, their loved ones, and their community associations. He meets problems not found in normal parish conditions, problems which require him to make pressing decisions in situations not "covered in the book."

As a member of the hospital organization the chaplain must gear his ministry to the over-all hospital program. He is bound by the same general rules of conduct, deportment, and procedure which bind other VA employees and is equally accountable for failure to observe any regulations and established procedure. Yet he continues to be a clergyman of his Church. As such he compromises no point of doctrine or morality. By carrying out his spiritual mission he and his Church assist in promoting the recovery of those who have sacrificed limb and health for the welfare of their country. Lutherans are but paying a debt of gratitude to fellow Lutherans when supporting this aspect of the work of our Armed Services Commission.

> All congregations of Synod will be asked to join on Mother's Day, May 13, 1951, in an Armed Services Commission collection. The proceeds will be used to bring and keep the Gospel with our men and women in the Armed Services of our country.
>
> The goal of this offering is $600,000.

"We Dare Not Fail Them NOW!"

A Youth Program to Meet Youth's Needs

Youth Workers Need a Good Library to Turn to When Problems Arise

Fun Takes Leadership, Too

Lutheran Service Volunteer Schools

By the REV. CLARENCE PETERS
Chairman, Board for Young People's Work

Nobody knows better than the young people themselves that a youth leader is made, not born! That is why, for the past six years, groups of Walther Leaguers, from teen-agers on up, are packing themselves off each summer to school or camp, bent on learning the skills and achieving the spiritual zeal that it takes to be a League president or a Christian Growth chairman or a recreation leader.

Since 1944 our Church has made its best youth leadership training resources available at the regional Lutheran Service Volunteer (LSV) Schools, conducted under the auspices of the Walther League and the synodical Board for Young People's Work. Congregations and societies have found the schools so worth while that they pay the expenses of their society officers. They regard this as a fruitful investment in their young people. Leaguers themselves look forward to the schools so much that an LSV "scholarship" is a prize to work for in many a youth activity.

"Going to LSV school really helps," say hundreds who have already attended one of the five-day sessions at a boarding school or camp. Here they are given a chance to operate with the Christian principles which they must apply in planning and conducting the youth program in their congregation if they want every activity to be a way of "growing up in Christ in all things."

The five days are crammed with Bible study, worship, the Christian principles of group administration, recreation, and community singing. Staff members serve as counselors for these young people. A library on various phases of youth work makes them acquainted with helpful books and literature. The group is unified by the prayers and meditations written by the young people themselves and by devotions which they plan and lead.

What better training could our congregations and parents give their youth in this age when all are facing insecurity and tension, worldliness and unconcern for the things of the spirit, or moral disruption under stress of military duty? LSV schools more than ever meet a real need!

1951 L. S. V. Schools

June 4—8
Concordia Teachers College, Seward, Nebr.
June 11—15: Kalispell, Mont.
June 18—22: Red Rock Camp, Colo.
June 25—29: Concordia College, Portland, Oreg.
July 2—6: Idaho
July 16—20
Valparaiso University, Valparaiso, Ind.
July 16—20
Westminster College, Westminster, Pa.
July 23—27: Mission House, Plymouth, Wis.
July 23—27: Camp Cilca, Springfield, Ill.
July 23—27: St. John's College, Winfield, Kans.
July 30—Aug. 3
Bowling Green University, Bowling Green, Ohio
July 30—Aug. 3:
Genesee Jr. College, Lima, N. Y.
July 30—Aug. 3 "A"
Concordia Collegiate Institute, Bronxville, N. Y.
Aug. 6—10 "B"
Concordia Collegiate Institute, Bronxville, N. Y.
Aug. 6—10
Point Alexander, Ontario (Laurentian)
Aug. 6—10
Mt. Lake Bible Conference, New Preston, Conn.
Aug. 13—17: Edgewood Park, Ontario, Can.
Aug. 13—17: St. Paul, Ind.
Aug. 20—24: Camp Lu-La-Lea, Mich.
Aug. 20—24: Missouri District
Aug. 26—31: Camp La Grange, Tex.
Aug. 27—31: Iowa West
Buena Vista College, Storm Lake, Iowa

COST: $16.00 a Week

Youth Workers' Conferences

Many pastors, teachers, and youth counselors have asked for help in leading the youth program.

For their benefit the Board for Young People's Work and the Walther League have conducted Youth Worker Conferences since 1948. Two schools will be conducted during 1951:

Bowling Green, Ohio, July 23—Aug. 3
Concordia Teachers College, Seward, Nebr. Aug. 13—24

COST: $50.00 for the two-week session

The purpose is to present for discussion and practical application ways of working with young people which most effectively promote Christian growth in all activities of the society; to offer guidance and practical help in the organization and administration of a youth group; to give practical assistance in special phases of the society program such as worship, group discussion, recreation, community singing, dramatics, planning and conducting projects; to provide an opportunity to experience the principles whereby young people may grow in Christ; to develop more effective workers for the youth program.

The Board for Young People's Work encourages congregations to send their pastor, teacher, or youth counselor to one of these conferences with expenses paid. For further information please write to

YOUTH WORKERS CONFERENCES
875 N. Dearborn St. CHICAGO 10, ILL.

The SYNODICAL SCENE

Summer School at Concordia Seminary, St. Louis

The Summer School of Theology Concordia Seminary, St. Louis, ne 4 to July 13, will be conducted two terms of three weeks each. idents may enroll in either or both ms.

Every department of theology will represented on the curriculum. Two irses — Personal Evangelism and e Rural Church — will be of par- ular interest because of the special portunities in our Church today.

Course on Personal Evangelism

Our Church cannot hope to bring e Gospel of Jesus Christ to the un- alleled numbers of the unchurched d spiritually bewildered living all out us unless more laymen are en- ged in active, systematic, and ag- essive evangelistic work. We believe at many have hesitated in speaking the unchurched because they have t been sufficiently trained to bear rsonal witness of the faith that is in em and of the love of Jesus which ey themselves have experienced. e ability to speak to strangers can be ade much more effective by training.

The course in Personal Evangelism, be offered in the second term of the mmer session, will acquaint the stor with the literature, principles, ethods, and procedures of personal tnessing and will train him to train s lay members in evangelism. Con- egations will do well to make it ssible for their pastor to take this urse.

Course on the Rural Church

Our Church is again becoming con- ious that it has much at stake in the ral areas throughout our land. The eat social and economic changes nich have affected our farm areas ust be taken into consideration as we uild our countryside churches. The o men who will teach the course on ne Rural Church are recognized uthorities in this field. Rural congre- tions which send their pastors to our mmer school will thereby gain the nefit of others' wide experience in eeting their own problems.

Courses for Pastors' Wives

A unique feature of the coming mmer school will be a special de- rtment for pastors' wives. The pas- r's wife has unusual opportunities r Christian service, but often has tle chance to fit herself better for r role. Concordia Seminary aims to pply this need with courses designed pecially for ministers' wives or their ospective wives. If the response is fficient, we shall make this depart- ment a permanent feature of our future summer schools.

The program for pastors' wives, offered in the first term only, is as follows:

1. The Pastor's Wife: The Office of the Ministry; the Position of the Minister's Wife; the Minister's Family; the Pastor's Wife as a Worker in the Church
2. An Intensive Study of St. Paul's Pastoral Epistles
3. History of the Church
4. Mother and Child — the Expectant Parent
5. Home Nursing

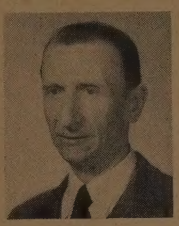
The last two courses, 4 and 5, will be offered by professional lecturers, experts in the field. It could be a rich and satisfying experience for the ladies of our parsonages to meet one another at summer school and share their common joys and problems.

For further information write

PROF. A. M. REHWINKEL
Director of Graduate School
CONCORDIA SEMINARY
801 De Mun Ave. St. Louis 5, Mo.

New President at Alabama Academy

The recently elected president of Alabama Lutheran Academy and College, Selma, Ala., had served since 1945 as superintendent of the upper Alabama field, where work is conducted by the Missionary Board of the Synodical Conference. Born in Middletown, Ind., in 1897, he received his B. A. degree from Indiana University, Bloomington, in 1921; his B. D. degree from Concordia Seminary, St. Louis, 1928; and his M. A. degree from the University of Chicago, 1930. From 1928 to 1930 he served under the Western District Missionary Board in northwest Missouri. In the course of his fourteen-year service in St. Louis as city missionary, 1930—44, he was pastor of the A. G. Brauer Memorial Mission, pastor of the Church of the Resurrection, and chaplain at the City Sanitarium and the City Infirmary. In 1944—45 he was pastor of St. Peter's, Columbus, Ind.



Walter H. Ellwanger

President Ellwanger's wife is the former Jessie L. Hanger. Two of his four sons are studying at Concordia, Fort Wayne, Ind.

The Synodical Conference academy at Selma, Ala., now has twenty boys enrolled for pre-ministerial work. It also offers a two-year college course for teacher training in the Church's parish schools.

Committee on Doctrinal Unity Reports

Synod's Committee on Doctrinal Unity met in Chicago on January 15 and 16 with similar committees of the sister synods of the Synodical Conference, including the Presidents of the respective church bodies. The two days were spent in earnest discussion of *The Common Confession.* Since the work could not be concluded, another two-day meeting was set for April 9 and 10.

On February 12 and 13 four members of the Committee on Doctrinal Unity — its chairman, Prof. Walter Baepler; vice-chairman, Prof. Martin Franzmann; secretary, the Rev. Werner Jurgens; and Prof. Alfred Fuerbringer — met with twenty pastors, professors, and laymen of our Synod. The meeting was held in Chicago, and the time was devoted to a study of *The Common Confession.*

It is hoped that in April a meeting will be held with the Fellowship Commission of the American Lutheran Church.

WERNER H. JURGENS, *Secretary*

✠

All the land necessary for Synod's Senior College has been offered free of charge by the Fort Dodge (Iowa) Betterment Foundation. The acreage is located at the southwest edge of the city of Fort Dodge and has been held by the Foundation for some cultural, educational, and charitable purpose. There would be sufficient space for the college plant, athletic fields, and professors' residences. The offer of the Betterment Foundation has been endorsed by the five Missouri Synod churches of the area and by the Boone-Fort Dodge Pastoral Conference. A brief was prepared by the Foundation for presentation to Synod's Board for Higher Education, which is still accepting suggestions from members of Synod regarding the location of the Senior College (see p. 119).

Convention in Retrospect

By J. W. BEHNKEN, D. D.

III

The Common Confession

An important issue which claimed much time and attention both of Committee 3 and of the convention was the so-called *Common Confession.* This is a document which was drawn up by the Fellowship Commission of the American Lutheran Church and the Committee on Doctrinal Unity of our Synod. The 1947 Centennial Convention in Chicago had given our committee instructions to arrive at one document which is "Scriptural, clear, concise, and unequivocal." The document was adopted by the above-mentioned committees at a joint session held in Chicago December 5 and 6, 1949. In January, 1950, our committee mailed a copy to all pastors, and the American Lutheran Church Commission mailed it to all pastors of the ALC. It was printed in the LUTHERAN WITNESS and the *Lutheran Standard.* It was translated and printed in *Der Lutheraner.* It appeared in the *Book of Memorials.* In other words, it was well publicized, and everyone had opportunity to study it. This is as it ought to be. Every member should be vitally interested in any doctrinal statement presented to Synod for adoption.

The *Common Confession* was very thoroughly considered and discussed. Committee 3 had proposed the following resolution for adoption:

"WHEREAS, By the grace of God the Committee on Doctrinal Unity of Synod and the Committee on Fellowship of the American Lutheran Church have jointly produced the document known as the *Common Confession;* and

"WHEREAS, We find in this document nothing that contradicts the Scriptures; and

"WHEREAS, We are of the conviction that, under God, our Synod should seek a God-pleasing unity with all Lutherans; therefore be it

"*Resolved,* That we rejoice and thank God that the *Common Confession* shows that agreement has been achieved in the doctrines treated by the two committees; and be it further

"*Resolved,* That we accept the *Common Confession* as a statement of these doctrines in harmony with Scriptures; and be it further

"*Resolved,* That if the American Lutheran Church, in convention assembled, accepts it, the 'Common Confession' shall be recognized as a statement of agreement on these doctrines between us and the American Lutheran Church."

Addition

"WHEREAS, Not all phases of the doctrines of the Scriptures are treated in the 'Common Confession'; and

"WHEREAS, Further study or future developments may show the need of clarification or expansion of the *Common Confession;* be it therefore

"*Resolved,* That additional statements, originating in the same manner as the present *Common Confession,* may be submitted to future conventions of our Synod and the American Lutheran Church for adoption."

"NOTE. — An amendment was offered, reading: "That it be understood that the acceptance of this document does not in any way affect our position as expressed in the Brief Statement." The amendment was rejected. The Chair then put the question: "Does anyone by his vote in favor of rejecting the amendment repudiate the *Brief Statement?*" No one arose in answer. (Cf. minutes of June 29, 1950.)

After all had been given an opportunity to speak, the convention by an overwhelming majority adopted the resolution. There were a few, perhaps six to eight, dissenting votes.

Next Committee 3 proposed the following resolutions:

"WHEREAS, Our Committee on Doctrinal Unity states in its report: 'since the practice of the Church must agree with the doctrine, your Committee recommends that matters of church practice, especially the attitude of Lutheran congregations toward lodgery and unionism and similar issues, be carefully studied and that for this purpose the President, the Vice-Presidents, and the District Presidents of our Church endeavor to hold conferences with the President, Vice-Presidents, and District Presidents of the honorable American Lutheran Church to survey the problems in the field and to see how uniformity in church practice can be brought about'; and

"WHEREAS, Our Committee further recommends that 'a Committee on Doctrinal Unity be again appointed, in the manner prescribed by the regulations of Synod, to serve as a steering committee and clearinghouse'; therefore be it

"*Resolved,* That the recommendations of the Committee be accepted; and be it further

"*Resolved,* That every effort be made to hold the suggested meetings for the purpose mentioned; and be it further

"*Resolved,* That a Committee on Doctrinal Unity be again appointed, in the manner prescribed by the regulations of Synod, to serve as our steering committee and clearinghouse for all questions with regard to the 'Common Confession' or any other aspect of the matters of fellowship between the two church bodies."

and

"WHEREAS, The Constitution of the Synodical Conference provides that fellowship with another church body cannot be established by any one of its constituent synods without the consent of every synod in the Synodical Conference; and

"WHEREAS, The American Lutheran Church already in 1938 declared itself ready to place the agreement reached with the Missouri Synod before its sister synods for approval and acceptance; therefore be it

"*Resolved,* That we request our President to place this matter before the Synodical Conference in order to secure the consent of the constituent synods to the action outlined in these resolutions; and be it further

"*Resolved,* That our President inform the President of the American Lutheran Church of our action and request him, if the convention of the American Lutheran Church takes favorable action on the 'Common Confession,' to place the agreement reached with us before its sister synods for approval and acceptance."

These resolutions give definite instructions to our Committee on Doctrinal Unity (Prof. Walter A. Baepler, chairman, and the Rev. Werner H. Jurgens, secretary) and to the President of Synod. Every effort must be made to arrange for the meetings indicated in order to bring about uniformity in church practice with reference to lodgery, unionism, and similar issues. These important issues will not be glossed over or brushed aside, but must be met and settled on the basis of God's Word. This is a clear-cut resolution of our Synod, and the American Lutheran Church was fully informed of Synod's action prior to its convention in October. Our Committee on Doctrinal Unity some months ago sought to carry out Synod's resolution and invited the Fellowship Commission of the American Lutheran Church for a meeting. Arrangements are now under way for a meeting on April 16 to be held in Chicago.

Synod's resolution demands that its President place the matter before the Synodical Conference. Soon after the convention in Milwaukee the presidents of the constituent sister synods of the Synodical Conference received full information. A meeting with representatives of the Synodical Conference Synods was held January 15—16 for the purpose of discussing the *Common Confession.* Arrangements were made for another meeting April 9—10.

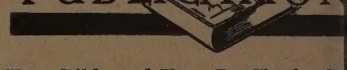
Another resolution presented to convention by Committee 3 reads:

"WHEREAS, Several steps remain to be before church fellowship can be estab between us and the American Lutheran C as outlined in the foregoing resolutions; fore be it

"*Resolved,* That when by the grace o everything necessary for fellowship has accomplished, this fact is to be anno officially by the President of Synod. Unt no action is to be taken by any mem Synod which would overlook the fact th are not as yet united."

This resolution speaks a clear and tive language. Fellowship betwee Synod and the American Lutheran C has not as yet been established. Uni ity in Scriptural practice as men above must be assured before thi be done. Members of our Synod s take note of this resolution. Any mature action only complicates m It attempts to hasten fellowship, b reality it hinders it. All of us are de to bring about union. We pray f We shall continue to work for it. must be a truly God-pleasing unio it must be on the basis of doctrinal and Scriptural practice. This is wha wants. This is what our Synod de Therefore let no one try to take the r in his own hands and act independ Let everyone follow the course of order as indicated by Synod's resol

(To be continued)



Your Bible and You. By Charles R man. The John C. Winston Com Philadelphia and Toronto, c vii+180 pages, 5¾×8½. $2.50.

This fine book summarizes all books of the Bible. In addition it pr splendid introductory chapters o central meaning and unity of the and on aids for reading the English

Virgin Islands Story. By Jens L The Muhlenberg Press, Philade 1950. xii+250 pages, 5¼×7¾.

Lutherans with a special inter their Church in America will enjo well-written, illustrated account c second oldest Lutheran church i Western Hemisphere. In additio record provides an account of one first problems of racial integratio tempted by Lutherans. The author self is pastor on St. Thomas.

MUSIC

Reviewed by Walter Wismar

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is exquisite, sparkling fantasy on the n of Chorales may be used in service concert. Pages 1—7 might serve as ival prelude, and pages 8—11 as the ude in the same service. Not difficult.

e in F Major. By Johann Gottfried Walther. 60 cents.

a most delightful recital piece." Gay sprightly movement, six pages in h.

DEATHS

alter Frederick Dannenfeldt (July 30, Lawrence, Nebr., to February 11, Buhl, Idaho), son of the Rev. Henry Magdalene Dorn Dannenfeldt; gradu- Concordia Seminary, St. Louis, 1913. or, Trinity, Casper, Wyo., 1913 to 1916; ty, Clover, Idaho, 1916 to 1951; Cir- Visitor, 1925 to 1934; member of on and Washington District Mission d, 1925 to 1934. In 1914 married Ida nbeck, Fort Wayne, Ind., who sur- with four daughters. Funeral serv- at Trinity, Clover, the Rev. Theo. kman preaching and the undersigned, gist. Committal in the parish ceme- conducted by the Rev. Edwin Wiebel.
R. C. MUHLY

'illiam Henry Gieselmann, p. em. tember 28, 1873, St. Louis, Mo., to uary 4, 1951, St. Louis), son of Mr. and William Gieselmann; graduated Con- a Seminary, Springfield, Ill., 1897. or at Redeemer, Golconda, Ill., 1897 00; Sweet Springs, Mo., 1900 to 1905; ohn's, Wisconsin Rapids, Town Sigel, 1905 to 1921; Immanuel, Pevely, Mo., to 1925; and Friedenberg, Mo., 1925 939. In 1901 married Emma Maack, ouis, who died 1948; surviving him five daughters and one son; another died in 1949. Funeral conducted by rsigned at Immanuel, Pevely; burial he parish cemetery.
THEO. KARSTENSEN

mil Andres Lauf (May 1, 1861, Aus- to January 1, 1951, Colorado Springs, .), graduated Wartburg Seminary, erly, Iowa, 1880. After joining the ouri Synod, taught in parish schools Eden Valley, N. Y.; Albany, N. Y.; erville, Ont., Can., 1912 to 1916; Sauers, 1916 to 1917. In 1888 married Ida o, after whose death he married Marie Jacobi, 1903; five of seven children survive, two sons and three daughters. Memorial services held in Milwaukee, Wis., the Rev. Karl Ries of St. Paul's, West Allis, officiating.
WALTER A. ENGE

Theodore F. Siemon (December 14, 1885, Fort Wayne, Ind., to December 2, 1950, Chicago, Ill.), son of Dr. Otto Siemon and Augusta Meyer Siemon, graduated, Concordia Seminary, St. Louis, 1907. Assistant pastor, St. Matthew's, Chicago, 1907—1915, and senior pastor, 1915 until retirement in 1946; held temporary pastorate in Ashland, Ky., 1949; served on the Boards of Luther Institute and the Concordia Cemetery Association. In 1909 married Johanna Schultz, who survives with a son and two daughters. Funeral services conducted December 5 at St. Matthew's by the Rev. E. F. Lorenz; burial in Lindenwood Cemetery, Fort Wayne, the Rev. E. A. Nerger officiating.
E. F. LORENZ

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Dahms, Julius E., ordained St. James, Chicago, Ill., by A. C. Dahms, Feb. 25, installed St. John, Russellville, Ark., by W. E. Griesse, March 4.

Dinda, Richard J., St. John, Clarksville; Grace, Paris, Tex., by Donald Vetter, March 4.

Gerken, Philip, assistant First, Omaha, Nebr., by Jos. F. Gerken, Feb. 25.

Riess, Walter, Bethany, Detroit, as missionary at large for Detroit, by Oswald G. L. Riess, Feb. 11.

PASTORS

Installed:

Bueltmann, A. J., Grace, Tacoma, Wash., by A. W. Schelp, Feb. 11.

Ehlers, Robert B., St. Mark, Wausau, Wis., by E. H. Bertermann, Feb. 25.

Schade, E. W., St. Matthew, Eberle; Grace, Dieterich, Ill., by Edwin G. Schury, March 4.

Commissioned:

Gerbhardt, Adolph F., Gainesville, Fla., as missionary at large in the Florida-Georgia District, by F. W. Lorberg, Feb. 25.

TEACHER

Installed:

Stolper, Lothar E., Immanuel, Madison, Wis., by A. F. Ziehlsdorff, Sept. 10, 1950.

Dedications

St. Louis. Markus, educational building, Nov. 12.

St. Louis. Concordia Seminary, prayer chapel, March 5.

Announcement

The observance of *National Lutheran Radio and Television Week* has been set for Oct. 28 to Nov. 3 by Synod's Radio and Television Committee. — HERMAN H. HOHENSTEIN, *Director, Station KFUO.*

Official Notice

The Rev. Herman F. C. Wetzel of Rock Island, Ill., has been appointed Visitor of the Rock Island Circuit in place of Pastor M. F. Oberndorfer, who has asked to be relieved. — E. F. TONN, *President, Central Illinois District.*

Summer Field Workers

Field work experience is highly desirable in the training program of student deaconesses. Send applications for student deaconess summer field workers to THE LUTHERAN DEACONESS ASSOCIATION, 2808 Hoagland Ave., Fort Wayne 6, Ind. — THE REV. ARNOLD F. KRENTZ.

Havana Summer School

Lutherans interested in attending the University of Havana Summer School session from July 2 to August 11 (tuition $40), may get details from REV. F. PANKOW, Calle 24 #304 entre 19 y 21, Vedado, Habana D. 102A, Cuba.

Senior College Location

The attention of every member of Synod is directed to the following section of a resolution of the Twenty-Sixth Delegate Synod (Milwaukee — 1950):

Resolved, that we proceed to carry out our resolution of 1947 to establish a Senior College in accordance with the proposals submitted to us at this time by our Board for Higher Education; and be it further

Resolved, that the final decision on the location of the Senior College be made by the Praesidium of Synod; the Board of Directors; the Board for Higher Education; the District Presidents; and lay delegates — one from each District, to be appointed by the respective District President. The individuals comprising the membership of each of the above groups shall each be entitled to a vote and the decision shall be based upon a majority vote;

that the Advisory Committee of the Board for Higher Education, consisting of the presidents of Synod's educational institutions, shall serve in an advisory capacity without vote;

that announcement of the final decision on location shall be made at some time prior to the general solicitation of funds for the establishment of the college.

That the Board for Higher Education be directed and authorized:

a. To receive and examine all data and suggestions which individuals or groups may wish to bring to Synod's attention in this connection.

b. To prepare recommendations and relevant data for the consideration of the group named in Paragraph 1 of these recommendations.

In accordance with the provisions of the synodical resolution, the Board for Higher Education is prepared at this time, and up to May 1, 1951, to receive suggestions and proposals together with relevant supporting data from all interested parties or groups.

The Board is prepared, in addition, to arrange for an open hearing of presentations in this important matter, if requests for such a procedure are received. Parties requesting oral presentations are held to file a written statement of their proposal, together with such request, prior to May 1, 1951.

Please address all communications to THE BOARD FOR HIGHER EDUCATION; THE REV. MARTIN J. NEEB, *Executive Secretary*, Room 719, 77 West Washington St., Chicago 2, Ill.

Changes of Address

Pastors

Anderson, Luther H., 1280 St. Anthony, St. Paul 4, Minn.
Gimbel, Daniel A., Box 816, Porterville, Calif.
Hensel, O. K., *em.*, 907 N. Winston, Tulsa, Okla.
Hiller, Carl, 1821 Grand Ave., Monte Vista, Colo.
Johnson, Bernard W., c/o John Lillegren, R. 1, Box 10, Stacy, Minn.
Kettler, Earl C., Box 209, Truth or Consequences, N. Mex.
Korby, Kenneth F., St. Peter's Lutheran Church, 1020 East Main, Medford, Oreg.
Leising, Emil P., 700 Shady Glen, Martinez, Calif.
Lindemann, Ralph, 270 Wanaque Ave., Pompton Lakes, N. J.
Mayer, Herman R., Box 104, Haven, Kans.
Miller, Albert H., 5504 W. Potomac, Chicago 51, Ill.
Mueller, R. J., 220 West Tenth St., New Albany, Ind.
Radtke, A. W., 751 Maple Grove Ave., N., Hudson, Mich.
Ressel, Chaplain Delvin, Office of Air Chaplain, Hdq., Air Training Command, Scott Air Force Base, Ill.
Schlie, W. H., Box 218, Casey, Ill.
Schroeder, Geo. C., 612 W. Second St., Reno, Nev.
Stoehr, Walter P., *em.*, 300 N. Maple Ave., Oak Park, Ill.
Strasen, B., 203 N. Galbreath St., Blue Earth, Minn.
Thormahlen, Theo. H., 31 Cedar Grove Ave., New London, Conn.
Wolf, Carl H., Venus, Nebr.

How near is the end of the world?

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By C. H. Little

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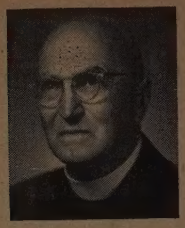
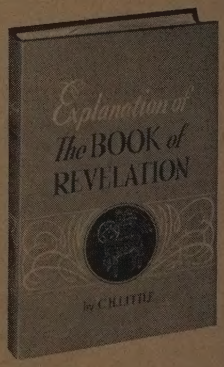
About the Author



Dr. C. H. Little is well known for his comprehensive grasp of the Bible. He has read the New Testament through in Greek 81 times, in German 27 times, in Latin once, in French once, in English 1,281 times. He has also read the Old Testament through once in Hebrew and 54 times in English.

Besides contributing numerous articles for church papers, he is also the author of the following books: DISPUTED DOCTRINES, HANDBOOK OF THE NEW TESTAMENT, and LUTHERAN CONFESSIONAL THEOLOGY.



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